MONTHLY
Regd. No. L 7676

# Tahrik-i-jadid

Rabwah

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Sulh 1360 January 1981

Hazrat Imam Jamaat Ahmadiyya—on the occasion of Jalsa Salana.
He gave new mottos of love and service, to the Jamaat, in addition to the previous two mottos : Praises of Allah and Determination.

حضرت امام جماعت احمدیہ جلسہ سالانہ کے موقع پر
حضور نے دو نئے ماٹو محبت اور خدمت جماعت کو دیئے اور فرمایا کہ ہماری سب سے زیادہ محبت کے حقدار ہمارے مسلمان بھائی ہیں۔

Huzur's speech is being simultaneously translated into English language. A new, but very successful, experiment.

حضور کی تقریر کا ساتھ کے ساتھ انگریزی میں ترجمہ کیا جا رہا ہے۔

Ch. Mohammad Zafrullah Khan presiding over one of the sessions of the Jalsa Salana.

محترم چوہدری محمد ظفر اللہ خانصاحب جلسہ سالانہ کے ایک اجلاس کی صدارت فرما رہے ہیں۔

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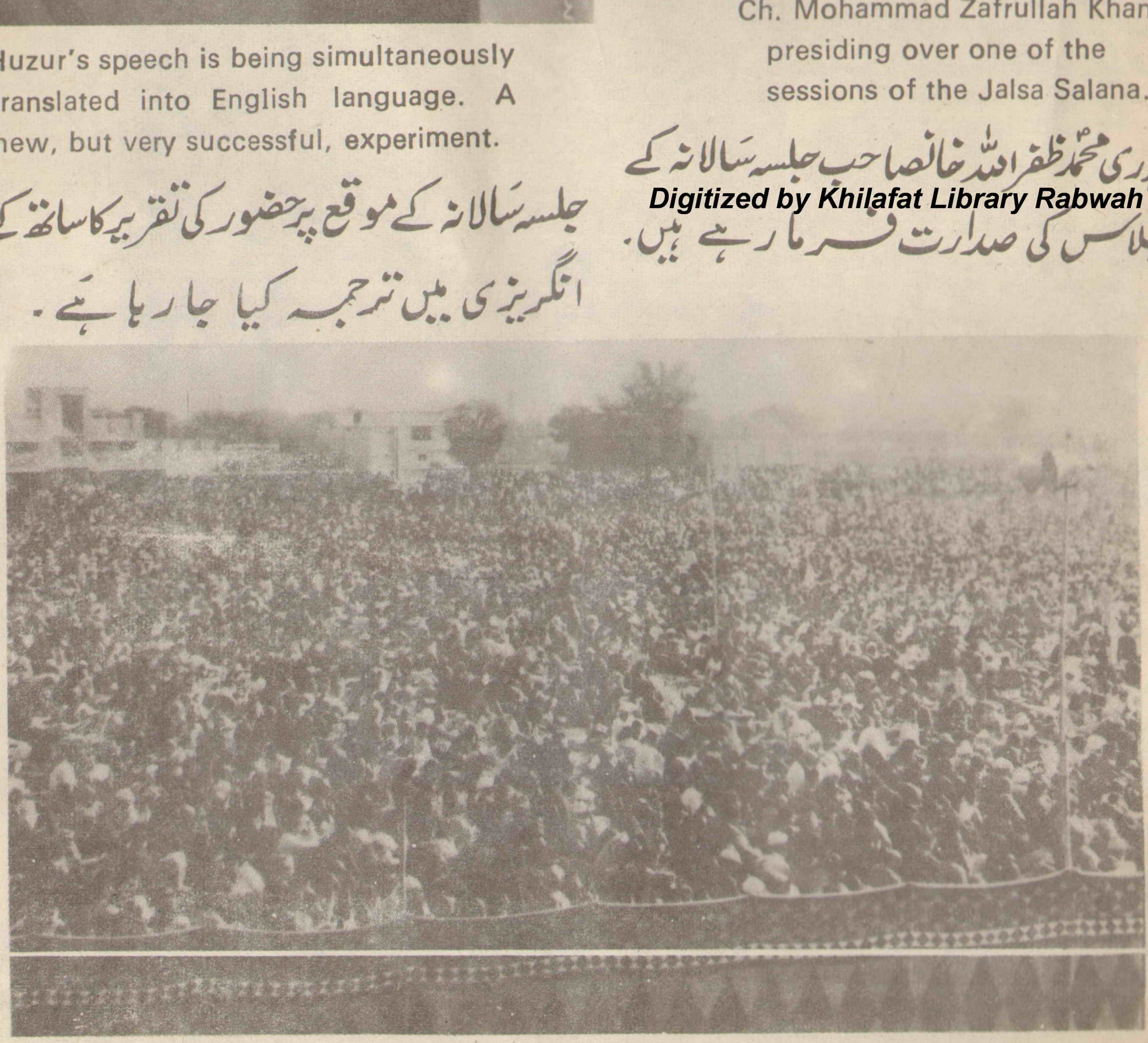

A FULL VIEW OF THE JALSA PREMISES

جلسہ سالانہ کا ایک بھرپور نظارہ

بسم الله الرحمن الرحيم

Monthly

# Tahrik-i-Jadid

Rabwah

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*Editor*
*NASEEM SAIFI*

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***MALFOOZAT***

# SIGN OF TRUTH

So far as the true claimants are concerned there is another sign for them which has been appointed by God Himself. And that Sign is this : God the Almighty told the Holy Prophet, sallallaho alaihi wa sallam, that were he to fabricate anything (revelation) He would hold his right hand.

He who fabricates against God can never be successful and prosperous. I have been publishing the revelations vouchsafed to me by God for the past 25 years (it was said in 1903). Had it been a fabrication, the warning of God would have been fulfilled in the form of punishment. But instead of that, He has shown hundreds of Signs in my favour and has continued helping me all the time. Is this the way He deals with the fabricators ? Does He help the Dajjals like this. Do, think over it. If you can, do bring forth any instance of this kind. But I assert that you will never be able to bring forth an instance.

**(Malfoozat Vol. V, p. 104)**

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KHUTBA

# TWENTYFOURTH YEAR OF WAQF-I-JADID

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## More of translations of Holy Quran to be published

While addressing the members of the Jamaat, Huzur said in his Friday Sermon on the 2nd of January, 1981 that the Jalsa Salana held on the 26th—28th of December, 1980 was much greater than the previous Jalsas. "We should therefore, be grateful to God," he said and remarked that everyone should pray to God that the coming Jalsas should be still greater and more blessed. He exhorted the Jamaat to pray to God—and to continue praying to Him that He may always shower His blessings on our deliberations and also that the arrangements for the Jalsas may continue to improve and results may be much more fruitful than ever before.

Huzur further said, "We should pray to God that the number of the participants should continue to increase and the Jamaat should be enabled to ponder and think of better means for the removal of the evils and the hardships of the world. We should rather pray that not only the coming Jalsa, but every day that

dawns should bring more of blessings of God and it should be full of the praises of God and gratefulness to Him. May He enable us to do appropriate deeds and may He reward us for them with His pleasure."

Huzur announced the inauguration of the 24th Year of Waqf-i-Jadid. He remarked that the Waqf-i-Jadid had slowly but steadily moved forward. The real responsibility of the Waqf-i-Jadid, he said is that wherever the Waqifeen are stationed, they should teach and train the members of the Jamaat there; they should look after those who are already members of the Jamaat and also those who are new entrants. He reminded the Jamaat that as he had told them on the Jalsa Salana, the Jamaats have to send their children to be trained. Every Jamaat needs somebody to look after it and this can be made possible only if the Jamaats pay more attention towards this matter and send their children as Waqifeen. He praised the efforts of those who are working in the field and said that some of them could be easily considered better than some of Shahideen, though the basic education of the Waqifeen of Waqf-i Jadid is far below those of the Shahideen.

He also drew the attention of the Jamaat towards the scheme under which they were asked to send members of the Jamaat to the Headquarters for a few weeks' training. He remarked that proper attention had not been paid towards it.

Talking about the publication of Literature, he remarked that the need of the time was good literature in Persian language. Continuing on this topic, Huzur told the Jamaat that he had a very strong desire to see some more translations of the Holy Quran published within the next ten years. The languages that he named were: Spanish, Latin, Chinese, Russian, French.

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# AHMADIYYA CENTENARY JUBILEE

It will gladden your heart to know that the funds collected for the AHMADIYYA CENTENARY JUBILEE are doing a marvellous job. Did you recently hear of a mosque in Gotenburg and another in Oslo. Did you also hear of the laying of the Foundation Stone of a mosque in Padroabad, Spain?

In fact, more of schools, hospitals and mosques and more of Islamic literature—these are the fruits of the Jubilee Fund.

What is your share in it? Do, think over it and do the needful.

May God bless you and your family. Amen.

*Reported by ABUL IQBAL—*

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# The Eightyeighth Jalsa Salana

## of the

## World-wide Ahmadiyya Jamaat

The 88th Jalsa Salana held on 26th,—28th of December, 1980 at Rabwah—the Universal Headquarters of the Ahmadiyya Jamaat—was attended by no less than one hundred and seventyfive thousand persons coming from all over the world The largest group from outside Pakistan came from Indonesia which comprised of thirty-three men and women. Americans were twentyone in number while Nigerians were 12, the Mauritians 11, the Surinamese 6, the Germars 6, the Malaysians 5 the Fijians 5, the Sierraleonians 4, the Ghanians 3, the Danish 2, the Dutch 2, the Burmes 2, one each from Singapore, Sweden, Canada, Uganda and Egypt. The non-Members also participated in quite a large number, among them the Hon. M S Mustafa Minister of State in the Government of the Republic of Sierra Leone and President of the Muslim Congress in his country.

Quite a few days before the Jalsa started, all the citizens of Rabwah busily engaged themselves in cleaning up the town for a pleasant reception of the Guests of the Founder of the Jamaat. The young and old—and the women, in their own sphere—swept and washed the streets and decorated their homes as well as some crossings at different places. Banners and buntings were put up and it can be said that Rabwah was decorated like a moderate bride.

Chaudhari Hamidullah, Afsar Jalsa Salana, told a pool reporter on the 18th of December that arrangements had been completed to receive no less than two hundred thousand participants of the Jalsa. He said : "Six Langars (where the food is cooked) are ready to go into operation at any moment. The arrangements for lodging the guests have been completed. Bigger places have been alloted to bigger Jamaats and Guest Houses and the rooms and the houses vacated by the individual owners have also been listed for persons coming from various places."

Chaudhari Sahib also told the reporter that "three thousand young and old workers have been assigned their duties which they have to carry out on this auspicious occasion. It is very pleasing to note that this number includes members of the Jamaat from all over Pakistan."

On the 22nd of December, Hazrat Imam Jamaat Ahmadiyya visited the Offices of the Jalsa Salana and inspected arrangements to assure himself that everything was going right. He shook hands with some of those who would be on duty and gave some instructions to better the services.

### INAUGURAL SPEECH

Huzur started his inaugural Address with Tashahud and Suratul

Fatiha which were followed by some Quranic prayers. He gave the translation of the Prayers and the Congregation joined him in low tones to repeat them.

After these Quranic prayers Huzur said, (gist) This is the first session of the first Jalsa Salana of the fifteenth century Hijri and my Address is the first speech of the Jalsa i.e. this is the inaugural Address. As for the fourteenth century we had to pass through trials and tribulations and we had to confront quite a number of difficulties but despite all this we were the witnesses of the manifestations of the Succour of God. In fact the help of God came like a heavy downpour. It can be said that the help of God was many times more than the drops of the rain We tried all we could to carry the Name of Allah to all the parts of the world; though our efforts were very meagre. We had a very pleasant experience that when we invested just one Paisa for the cause of God, we were repaid by God with millions of rupees.

"If we look at the fourteenth century collectively we would find that the revolution that has taken place in favour of the Holy Prophet and his Message, may God's choicest blessings be on him, is the basis of the great and final revolution in favour of the supremacy of Islam to take place in the fifteenth century Great edifices of the progress of Islam will be built in the coming century (15th) and these edifices will accommodete a large number of peoples of the world. Of course we have to put in a lot of effort in this respect; we have to win the hearts of the peoples of the world for the supremacy of Islam and we have to do so by showing the real and true beauty of Islam to the world which is, at the moment, filled up with the darkness of the Satanic ideas.

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"There is no doubt about it that we are poor and helpless and rejected by the people. We have no wealth. But He whose hand we have clutched, is the owner of both the Universes and He is the King over all that exists. God is bestowing His favours on us in a countless number. We pray to Him that He may continue giving us like that. Let all of us understand well that we have no power at all; He is the fountainhead of all power and we are sitting at His feet.

## TWO MORE MOTTOS

"During the last century I gave you the mottos of Hamd (Praises of Allah) and Azm (Determination). For the fifteenth century I should like to give you two more mottos: Love and Affection and wishing well for everyone. It is through love that we have to win the hearts of the peoples for God and for the Holy Prophet Mohammad, sallallaho alaihi wa sallam It is through love and affection that we have to guide the people onto the right path.

"It is only wishing well for others that can remove disturbances from the world. Unless the people do away with their personal pride and offer service to all and sundry, the hradships will continue to confront them The disorder of the world has to be put to an end through us; it is at our hands that the people will see peace. But of course we will have to make sacrifices for the attainment of this objective and with the grace of God we are determined to come upto the mark. The Holy Prophet sallallahoalaihi wa sallam was personified Good and his people (The Muslim

Umma) have also to display good for the world."

Before closing his Address, Huzur exhorted the Jamaat not to trouble anyone and try all they can to do good for everybody without any distinction. The world, he said, is full of sinfulness and evil; it is full of unrest and discontentment. In fact, it is burning in the oven of these things. He said, "We have to remove all this unrest and discontentment and we have to spread happiness all around."

He asked the Gathering to pray that God may enable the members of the Jamaat to do their duty in this respect.

At the end of the Address he led the Congregation in a silent prayer.

He said Assalamo alaikum wa rahmatullahi wa barakatohoo and left the Jalsa Gah.

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**Alhaj H. O. Sanyaolu,**
addressed the gathering on behalf of the Nigerian delegation. His speech is reproduced below :

Your Holiness, eminent gentlemen. In the name of the entire Nigerian Ahmadiyya Jamaat, I say Assalamo Alaikum W.W.

This year in this august and international gathering, the Nigeria Jamaat is represented by 14 delegates including the Amir Maulana M. Ajmal Shahid.

My dear brothers, as you are all aware, our Jamaat was blessed by the visit of our beloved Khalifa, (May Allah bless him with long and healthy life).

This was his second visit in a span of ten years. His first visit was in 1970 and our Jamaat had tremendous progress during this time in all fields.

Since that time we have been witnessing the grace of Allah in all our endeavours, growing from progress to progress (Alhamdolillah).

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To enumerate a few, by the grace of Allah since the first visit of Huzur, we have increased by over 200% inspite of all the opposition against us by the enemies of this Jamaat.

During the last decade the Jamaat was able to establish a standard offset Press with modern compugraphic settings for the printing of our weekly paper called "The Truth" and other Islamic literature.

By the special Grace of Allah we have translated the Holy Quran into Yoruba of which the Ist and 2nd editions have been exhausted Our mosques have increased from 50 to 125.

In the field of education, the Nusrat Jahan scheme has helped us to build eight Secondary Schools and two are recently approved and shall be opened in January 1981 (Insha Allah) Still under the scheme, we are helping the Medical services of the country by establishing six hospitals in various parts of the country.

We are able to carry our tabligh to neighbouring countries and Ahmadiyya Missions have been established in Republics of Benin, Togo and Niger. During this time the Jamaat was able to sponsor a programme popularly known as the "Voice of Islam" in four Radio stations in the country. Also an institution has been established for the training of our local missionaries.

With other proposals in hand, I humbly beseech this honourable and blessed gathering through Huzur to please pray for us now and afterwards that Allah may continue to shower blessings on us all. (Amin)

Long live Islam, Long live Ahmadiyyat, Long live Hazrat Khalifatul Masih.

## Speech delivered by Alhaji The Hon. Mohammad Sanusi Mustapha C E B M.P.,

Minister of State and President of the Sierra-Leone Muslim Congress at the 86th Annual Gathering of Jamaat-e-Ahmadiyya At Rabwah on 26th December, 1980.

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Your Eminence, Hazrat Khalifatul-Masih, Excellencies, my beloved brothers (and sisters) in Islam :

Assalamu Alaikum wa Rahmatullahi wa Barakatuhu !

In the name of Almighty Allah, the Merciful and Beneficent, I greet you all well and humbly invoke the profound blessings and approbation of Almighty Allah on our deliberations for peace, amity and concord in the world in general, and on the Islamic world community in particalar.

Today marks a historical landmark in Islamic history ; a landmark that will go a long way, I trust, in the consolidation of those ties of fraternal amity and comradeship in Islam which have loag bound all True Believers together as Brothers. In the language of an ancient verse-writer :

Brothers are we all ;
No matter from which race
or clime we come

It is in this spirit, and in such a mood that I have travelled all the way from the tiny Republic of Sierra Leone, on the West Coast of Afri a, to join with you in this Mammoth religious gathering in response to the gracious invitation of His Eminence Hazrat Khalifatul-Masih III and the Organisers of this Annual Assembly ; and to share with you my own modest knowledge and experience that the Ahmadiyya Movement has contributed to the spiritual and educational and medtcal progress of my country since its first advent there nearly 60 years ago.

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Our two states of *Pakistan*, and *Sierra Leone* may be poles apart in terms of physical and geographical distance Islamabad, your renowned capital, and Freetown, the ancient and historic capital of Sierra Leone may be, and indeed are physically separated both nautically and aeronautically by thousands of miles of ocean and airspace. Yet, by the divine inspiration bestowed upon that unique messenger of peace and brotherhood — the Holy Prophet Muhammad (OWSP) — all of us assemble here from the four corners of the earth breathe a common sigh, and embrace the ONE TRUE GOD, as in our five daily ritulistic devotions, we exclaim :

Allah-o Akbar !

I consider it no mere accident that Annual Gathering of Brothers (and Sisters) in Islam should be taking place in dynamic and virile centre of twentieth century Islamic renaissance that has traversed the seven seas and spread its aura over every continent from Asia to Africa to Europe and the Americas ; and has claimed among its adherents and devotees men and women of every race, colour and creed under the sun.

In the comity of nations the voice of Islam continues to give guidance, counsel, and direction in the world crusade for progress, for freedom and justice, for stability, international peace and prosperity. The message of Ahmadiyyat has not been silent or inarticulate wherever the cause of peace and universal brotherhood is being fought.

This Assemblage of Believers of the Brotherhood of Islam is perhaps not the most appropriate venue for a recital of statistical data on the

operations of the Ahmadis in my own country, Sierra Leone. But, I would be remiss in the obligations I owe to my fellow countrymen—not only of my brothers and sisters in Islam—if I failed to pay public tribute from this international rostrum, to the immeasurable labours of duty, devotion and sacrifice of Ahmadiyya Missionaries and their co-workers, both Sierra Leoneans and others of various nationalities, who have served and are still serving my country during these past 45 year of its active endeavours in our midst.

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To the memory of Alhaj A. R. Nayyar who first visited our country in year 1921 and preached and introduced the theology of Ahmadiyyat to people To the memory to Alhaj F R. Hakeem who followed in his footsteps some four years later in 1925, I bow my head in silence, on behalf of the Muslim Brotherhood, for the vision they left behind during their exceedingly brief visits of no more than a few days on each occasion.

It was left to Maulvi Nazir Ahmad Ali of blessed memory to lay the real foundation of the Ahmadiyya Movement in Sierra Leone in the year 1937, nearly two decades after the first seeds were sown. Alhaj Nazir Ahmad Ali laboured strenuously and with singleness of purpose amongst our people for full 18 years, and his remains lie buried among the people he served and loved. The legacy of the devout religious life as true Ahmadis, of education and community service which that venerable sage left behind, continues to fertilise the religious soul of my country from year to lyear; at the same time as we and our Christian brothers and sisters live, as we have always lived without religious animosity.

It will serve as no more than an indecent excercise in pedantry if I were to engage in an unwarranted recital of statistical and historical data on Ahmadivva achievements in Sierra Leone. Suffice it to say that with a record of 80 Ahmadiyya Mosques within a 40 years period; 50 primary and 14 secondary schools; hospitals and health centres in various parts of the country, the need to emphasise or dramatise the fruitfulness and effectiveness of Ahmadiyyat in Sierra Leone ceases to exist. All in all, the impressive record of 150 Ahmadiyya Missionaries in less than 45 years throughout a country of some 4 million people speaks more eloquently than a mere multiplicity of words can convey.

Finally my brothers and sister in Islam, I bring you the warm felicitations of Dr Siaka P. Stevens the President of the Republic, the Government and People of Sierra Leone, and may the peace and blessings of Allah be upon our continued deliberations—Amen. Thank you.

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# Examination Results

**Did you sit for an examination ?**

**Has the result come out ?**

**Have you informed Hazrat Khalifatul Masih III of your result ?**

**Whatever the result, you have to inform him. That will help you and that will help the Community.**

# HAZRAT IMAM JAMAAT AHMADIYYA

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## visits twelve countries in three continents

On the 7th of July, Huzur addressed a Press Conference which the Mission had arranged in a Hotel. It was attended by a dozen Press Correspondents and Photographers. They also included some Correspondents of the News Agencies who could easily carry the news to a wider circles through a large number of news papers which are supplied news by those Agencies.

Instead of starting off with a statement, Huzur invited the Correspondents to ask him questions ; that could give a wider scope to the participants of the Press Conference.

In reply to the question as to what the aim of his tour was Huzur said, "I have come here to meet the people and to give the message of Islam. Even this meeting that I am having with you is intended to talk to you and convey my feeling to you. Mutual talks can make the people understand themselves better and it brings them nearer to one another. I visited Germany, first, in 1935. I could very clearly see that the Germany of today is very different from what it then was. A few years after 1935 your nation had to face the World War II, and as everybody knows it was very agonising. Some after-effects of that War are visible even today, though a long time has passed since it came to an end.

"If we carefully study the War and its after effects, we can say that the whole world is in a turmoil and the times through which we are passing are very precarious. As human beings, we have blundered on various occasions and it is due to these blunders that we have the Third World War nearer to ourselves instead of pushing it away. All of us must now come together to ward it off."

Another Correspondent asked him as to how the War could be warded off Huzur said, "There are two ways of doing it One method is that of the big nations but it is just to avoid it and postpone it. They are busily engaged in preparing the lethal weapons and adding to the fear of war and frightening each other. They think that the war can be warded off through this fear. As everybody can understand this method is not free from danger. That is why the people have started to think seriously about it and they now say it openly that this method cannot stop the world from going to another war.

"The other method is that all of us should try to understand one another and respect and have due regard for the feelings of others. We should try to learn loving one another and create an atmosphere of friendship and curb selfishness. We should keep the good of the world in view. This is what can change the present situation of the world. This is what I am trying to do. I have come here to tell the peoples of the world that the best course to be adopted is that they should follow the Hloy Quran, rather this is the only course which can help them do all the things that I have mentioned before. I very much like to convince them that their salvation lies in accepting and following the teachings of the Holy Quran."

In order to explain further, Huzur cited verses from the Holy Quran and giving their explanation said, "This is how peace and prosperity can be achieved and maintained."

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One of the Correspondents said, "Christianity also offers the same kind of beautiful teachicgs which if followed can bring about peace and help the people to maintain it."

Huzur said, "There is no doubt about it that all the religions have very good teachings and they lay stress on good morals, but what I should like to say is that the teachings that Islam has offered to the world bring about universal peace and create mutual love and concord and there is no other religion which has offered the same kind of teachings. I have cited verses from the Holy Quran, if you could show even one fourth of it from the Bible, I would agree that what you say is correct."

The Correspondent said that he could not do so.

Huzur cited some parts of the Bible to show that that teaching could not be for the whole world.

Another Correspondent asked Huzur about the position of the women in Islam; he said that it seems as if Islam gives no rights to women.

Huzur replied: "You are confusing two things and mixing them up It is quite true that at times people have ignored the teachings of the Holy Quran and deprived women of their rights but that in no case means that Islam does not give any rights to women. This Book (Huzur held the Holy Quran in his hand and raised it up) says that the women have the same rights as men have. It creates no distinction between men and women in respect of being human beings."

Another Correspondent asked him about the veiling system. Huzur replied that it was meant to safeguard the women from the evil of the evil persons. It is no hardship on them rather it is to create ease for them. The Holy Quran wishes to safeguard the women from the evil of others; you don't like to do that"

Another Correspondent asked, "Don't you want to safeguard men from the evil of women?"

Huzur humorously replied that if they (the men of that country) started wearing the veil in order to protect themselves against the "evil of the women," he will not raise any objection to it.

Huzur went into some details to show that Islam puts the women on the same pedestal as the men and gives them equal rights, of course keeping in view the physical differences between the two of them. The instructions of the Sharia are for both of them There are forty-nine verses of the Holy Quran which make mention of the rights of women while on the other hand the verses which make mention of the rights of men are very few; they can be counted on fingers.

"The Holy Quran is a woderful Book; it is only this Book that we follow. Fourteen hundred years ago this Book made Holy Prophet announce to the world that he was only a human being like every other person. It was a revolutionary proclamation. In fact, it was this proclamation that placed before the world the great idea of all the human beings being equal. And the word that was used by the Holy Prophet *Bashar* is used for men as w ll as women. That means that so far as humanity is concern-

ed the Holy Prophet declared that he was no better than any woman (just as it meant that he was no better than any man). Like-wise fourteen hundred years ago the Holy Quran declared that the rights of the people must not be usurped; everybody—men and women—must have their rights given in full and in due course. The Muslims and the non-Muslims have also not to be differentiated in this respect.

When a Correspondent referred to some 'Islamic' countries and objected to some of the things being done there, Huzur said, "The Islamic teachings should not be confused with the political situation of any particular country. If different Muslim countries act differently, it can be easily deduced, that all the actions of these countries cannot be called Islamic; Islam cannot be blamed for their contradictory actions."

Another Correspondent asked as to how Islam would spread in the whole world; is it possible to achieve this objective without using force.' Huzur said, "The force can conquer countries, not the hearts. The hearts can be won through love and affection and selfless service; this is how we are trying to win the world over. We believe that within the next one hundred years we will be able to win over the whole world.

When he was asked about the resources of the Jamaat Huzur said, the members of the Jamaat contribute towards the funds of the Jamaat and added to that is the help of God which is no less than miraculous. It is God Himself who holds the hand of the Jamaat and makes it move.

He was also asked about the main difference between the Ahmadiyya Jamaat and the Muslims and as to what were the distinctive features of the Jamaat. Huzur said, "All the Muslims believe that in the latter days a Messiah would appear for the reformation of the world. We believe that that Messiah has appeared. The difference between 'he is to come' and 'he has come' is the real difference between the Muslims and us, and this is the difference that distinguishes us from others. We believe that no other Messiah will come, for, the one who had to come has already appeared."

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The Correspondents also asked Huzur questions about the universal aspect of the Jamaat, his personal life and the impact of his tour and other activities All these questions were answered by him very cheerfully. Huzur said: Our activities are bearing fruit, with the grace of God. A change is taking place gradually. There was a time when the Europeans used very unpalatable words about the religion of Islam and its Founder. Now they never do so. It is indeed a big change and it points to the bright future of Islam. We are quite definite that we will be able to win the hearts of the people with love and affection."

The Press Conference which began at 11 ended at 2 and everybody wished that it had never come to an end.

The newspapers carried the news of the Press Conference very widely and gave prominence to human sympathy as the message of Islam. They called Huzur the sea of love for mankind and told their readers that he had dedicated his life for betterment of all the human beings all over the world.

Some of these newspapers headed the news-item of the Press Conference as "The Ambassador of love" and captioned his photograph with the words "Love for all, hatred for none."

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# Defender of Islamic Faith

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## By Alhaj M, M. Habeebu

Hazrat Mirza Nasir Ahmad often addressed as Huzur, was born in Qadian. India, in November, 1909, and was elected to the high seat as the spiritual leader of the world wide Ahmadiyya Movement in Islam in November, 1965. At a very early age he achieved the great feat of committing the whole of the Holy Quran to memory. A great Muslim Scholar and graduate of Oxford University he has held many posts in the Headquarters of the movement before he was elected to the present position as Head of the world wide Movement.

Since his election to the highest post in the Ahmadiyya Movement in Islam. Huzur has spent every bit of the moment available to him for the defence and spread of Islam, for the enlightenment of the world in the religion of Islam and for the promotion of the welfare of the Muslims in general.

In pursuance of this Huzur has inaugurated several programmes in which faithful Ahmadi Muslims from all over the world are participating. These include the Fazle Umar Foundation, the Nusrat Jahan or Leap Forward Programme and the Ahmadiyya Centenary Fund. With the help of Allah, through these Programmes. the Movement is steadily carrying out a great deal of Islamic propagation and social welfare all over the world As a result, the activities of the Ahmadiyya Movement, are now felt in Asia, Africa, Europe and America.

For example, when Huzur visited Nigeria in 1970, the Nigerian Branch of the Movement informed him that it lacked the financial strength to establish secondary schools and hospitals as other missions. In order to satisfy these needs of Nigerian Ahmadiyya Muslim Mission. Huzur held a meeting with the management members of the Nigerian Jamaat on 15th April, 1970, and inaugurated the Nusrat Jahan or Leap Forward programme, by which he granted to Nigerian mission 16 secondary schools and 4 medical clinics/hospitals. These Ahmadiyya secondary schools and medical clinic/hospitals have since been established However, as a government policy during the military regime, some of these secondary schools, which were built in this country, were taken over by the state governments

The Ahmadiyya Muslim Mission like other education agencies in Nigeria, was offered compensation, but unlike other educaeion agencies, the Mission refused to accept the compensations and said that it had contributed that as little quota toward the educational development of Nigeria. The medical clinic/hospitals, however, were not taken over by the state governments. Currently, there are no less than 6 Ahmadiyya medical clinic/hospitals in Nigeria. They are located at Lagos, Kano, Ijebu Ode, Bukuru, Ibadan, and Imosan.

Seeing that the Muslim students in all educational institutions the world over lacked the opportunity of reading and understanding the Holy Quran,

unlike the Christian students who were able to read and understand the Holy Bible and try to win over Muslim counterparts, the Huzur decided to come to the aid of the Muslims He gave directions for the publication of thousands of special portable sizes of the translation of the Holy Quran with both the original Arabic and the English texts, and directed that they should be distributed at give away prices, or distributed freely to various institutions. Since then the Ahmadiyya Muslim Mission, Nigeria has distributed free copies of the translated Holy Quran to various institutions all over Nigeria.

These institutions include higher edu ational institutions, hotels and libraries. Almost about 1000 (one thousand) copies have been distributed Copies of these translated Holy Quran are also frequently purchased by members of the Ahmadiyya Muslim Mission and freely presented to friends with the aim of spreading the knowledge of the Holy Quran among the Nigerians.

Apart from the Holy Quran, thousands of Islamic literature are written and published by Ahmadis all over the world, with the aim of both defending and spreading Islam. Three of such books which were written by the Ex. Amir of Nigeria and Chief Missionary for West Africa Maulana N M. Naseem Saifi are ; 'Islam or Christianity', which was an effective reply to 'Christ or Muhammad', by S. G Williamson of the University College of Ghana ; 'Presenting Islam to the Christian's was written as an answer to 'Explaining Gospels to Muslims', and 'Our Movement', which was an effective reply to Professor Elyas Burney's book 'Qadiani Movement', The Ahmadiyya Muslim Mission Nigeria has translated the Holy Quran as well as many other muslim books into Yoruba language to assist the literate Yoruba people who have no good understanding of English language. Translations of the Holy Quran and other Islamic books into the Hausa and the Ibo languages are also going on.

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In June, 1978, Huzur approved the holding of a world religious conference by the Ahmadiyya Muslim Mission in London, with the aim of spreading the light of Islam to the British people, and of correcting their false doctrine of atonement, or the accursed death which they say, (God forbid) that Jesus Christ, son of Mary died on the Cross. The theme of the conference was the 'Deliverance of Christ' from the Cross.' The conference was very well attended by a large number of people coming from all the parts of the world, including Africa, Asia, Australia, Europe and America. In it the superiority of Islam to all other religions in its doctrine of Unity was well demonstrated. Eminent attendants at the conference openly confirmed this, when they said that no Bishop would be able to refute the arguments put forward by the Ahmadiyya Movement in Islam, with shining proofs, that Jesus Christ did not die on the Cross. By the grace of Allah the Ahmadiyya Muslim Mission, Nigeria, has also proposed to hold a similar world religious conference in Nigeria in the near future.

Among the activities of the Ahmadiyya Muslim Mission Nigeria, in defence and propagation of Islam is the publication of the Truth which is the first Muslim weekly journal in West Africa. For the past 28 years, the Truth has been doing exclusive service for the cause of Islam and in defence of the Muslims in this country. Whenever the rights of the Muslims were encroached upon or their interests jeopardised, the Truth was always ready to raise a voice of

protest or make a plea to the Government through its columns and editorials. Many a time the efforts turned out to be fruitful.

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An example of this, some time ago was the part played by the Truth when, in the formation of an Education Board in one of the States in Nigeria, the Muslims were not given a fair deal. In that state where there were 43—Muslim Board members out of a Board member ship of 47. Not a single Muslim was appointed to the chairmanship of any of the local committees. The Truth came forward to raise its voice against this apparent injustice done to the Muslims in the State. It published articles on it and serialised editorials Letters were also written to the authority and published in the Truth in order to draw the attention of the Governor of the State concerned towards this inequality of treatment meted out to the Muslims

It is interesting to mention that it was exclusively through the efforts of Ahmadiyya Muslim Mission, Nigeria, that the Council of Muslim School proprietors came into existence in the old Western Region of Nigeria. Maulana N. M Naseem Saifi, the Ex-Amir and proprietor of the Ahmadiyya Schools, it was who had to struggle hard to acquire the rightful status of the body from the Ministry of Education, and later to crown this effort he had to get an academic institution, the Muslim Teachers Training College, for it. He it was who also provided the required qualified Muslim Principal in person of Mr. A.M. Bhatti, as the first principal for the college. Maulana Naseem Saifi was of course, the first Chairman of the Council of Muslim School Proprietors.

The Muslim Teacher Training College, situated at 80 Randle Avenue Surulere, Lagos has since been producing hundrads of qualified Muslim teachers for the country. These are only a few of the activities of the Ahmadiyya Movement in Islam in its defence and propagation of Islamic faith.

The Huzur himself is a protagonist of human equality. I could still remember, once when he was discussing this subject at the Federal Palace Hotel, Victoria Island, Lagos in 1970 and a questioner asked him whether Islam taught the equality of male and female. Huzur replied in the afirmative, but went on further to explain that equality of human beings however, did not mean that if a woman was pregnant and gave birth to a child, a man should also become pregnant and do the same in order to establish the human equality. He explained that the human equality meant that every person should be given the opportunity and facilities to develop his physical, mental, moral and spiritual faeulties to the full. Huzur is not only a defender of Islamic faith but also a defender of human rights.

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# SO SAID

# The Founder of the Ahmadiyya Movement

## Gift of good nature

The Holy Quran very clearly shows that unless a man is of good nature and has a sort of similarity (with virtue) he cannot attain to the state of being Faithful. There is no doubt about it that the Messenger of God and those who were commissioned by Him came to the world with very clear signs, but there is also no doubt in this fact that these signs have an aspect of secrecy and a trial. The good natured people who are farsighted and who can see the minutest things, can see what remains hidden to others, and they can do so because of their good nature; having understood the Signs, they profess faith in the Messengers. As for those who are capable of seeing only what is on the surface and who are not having good nature and no aptitude for guidance, reject those signs and they are bent upon proclaiming that they (the signs) are no more than lies. Consequently they have to bear the brunt of it.

When the Holy Prophet, sallallaho alaihi wa sallam, appeared (as a Prophet) in Mecca, Abu Jahl and Hazrat Abu Bakr both of them were there in that very town. Hazrat Abu Bakr had so great an aptitude for the acceptance of the truth, that even before entering the town, when he was told, on his asking for any news, that the Holy Prophet, sallallaho alaihi wa sallam, had claimed to be a prophet, there and then he declared to have professed faith in him, he did not ask for any sign or a miracle. Of course after that, he saw a very large number of miracles—and even he himself became a sign (for others). But Abu Jahl who had seen thousands of miracles rejected the Holy Prophet and belied him—and he continued doing so.

What was the secret of this difference between the two? Both were born at the same place. One became Siddiq and the other who was known as Abul Hikam became Abu Jahl. The secret (the underlying truth) was that Abu Jahl had no aptitude for the truth.

In short, the matters connected with faith, very much depend upon the aptitude. If one has it, it becomes his teacher and teaches him the truth. It is for this reason that this type of people are also signs (of God).

I say it with great certainty and confidence—and I can see that power with my own eyes and I fully visualise it—but what a pity, the sons of this world see but do not see and hear but do not bear and therefore I cannot show it to them—the time will certainly come when God will open the eyes of all the people and my truthfulness will become clear and visible like the bright day. But that time will be the time for no repentance and its door will be closed and professing faith, at that time will not avail anything at all.

(Malfoczat Vol. V, p-11)

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# Rejection will not work

How will, those who oppose me, benefit from this opos ition to me. Did those who oppose the truthful persons who appeared before me, benefit in any way from their opposition to those truthful persons. If they left this world despaired and losers, my opponent should also keep this kind of end before his eyes and fear it, for, I swear by God that I am true in my claim. To reject me cannot produce good fruits. Blessed are those who eschew the curse of rejection and are very mindful of their faith. They think good and avail of the company of the persons commissioned by God. Their faith does not let them go waste rather becomes a means of their improvement. I tell you that it is not very difficult to recognise the Truthful persons, but of course one has to do justice and be wise and having the fear of God try to recognise them; that safeguards against error. He who shuns pride, belies the signs of God and laughs at them, cannot have this wealth (of faith).

(Malfoozat Vol. V, p-12)

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# Divine help

They should have taken note of the help and succour that God grants me Can a fabricator and a liar have this kind of help from God? Never. Unless a man is helped by God, it is not possible to make a claim like this. Will he not be tired? Does God leave a fabricator like that—rather give him respite, and not only that much, He proves his prophecies to be true and in opposition to his opponents, He helps him and grants him victory.

Digitized by Khilafat Library Rabwah

If somebody fabricates something against the worldly Government and impersonates as an Officer of the Government, he is arrested and sentenced to severe punishment. Is it not strange that a man should fabricate against God and even go to the extent of showing Signs and yet he may not be caught?

(Malfoozat Vol V, p-18)

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# Reward of believing

This Age is also the Age of the spiri ual battle. The battle against the Satan has already started. The Satan is attacking the castle of Islam with all its armaments and machinations and it wishes to defeat Islam. But God has established this Dispensation to give a crushing defeat to the Satan in this last battle. Blessed are the people who recognise this Dispensation Now, only a very short time is left during which people would be rewarded for their profession of Faith, for, very soon this Dispen a-tion's truthfulness will become brighter than the glittering sun and then the profession of faith will not deserve any reward; it will be as if the door of repentance has been closed.

Now is the time when he who believes in me has to put up a great struggle—a battle—against his self. At times he is cut off from his family and at times his means of livelihood are barred. He is abused and he is cursed. For all these things he will get the reward from God. But when the other time wi l arive (when the truthfulness of this Dispensation will have become very clear) and the world will rush towards this Dispensation, with so great a speed as if it is the water flowing from a high place—and none will be there to reject it, the profession of faith in it will

not be of much value.
(Malfoozat Vol. V, p-25)

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# Let people ask God

The matter should not be looked at from a superficial point of view. One should ponder ever it. The very titles *Hakam*, and *Adl* indicate that this person will appear at a time of differences and he it will be who will resolve the differences. He will reject some and remove the errors that will have crept into them (the Muslims).

Through his insight and the knowledge granted to him by God and also the revelations received by him, he will burn heaps and heaps and retain only that which will be correct and well rooted. This being an established fact I wonder why I am expected to agree with them in every thing they say, even if it be wrong and meaningless. If I agree with all, the good and bad that they hold, how can I be Hakam. It is simply not possible.

What a pity. They have hearts but do not ponder over things ; they have eyes but do not see ; they have ears but do not hear. The best course for them is to fervently pray to God (crying, with tears in their eyes) and ask Him to disclose to them the truth about me.

I am quite confident that if someone would ask God very sincerely and with a searching heart, he would be duly helped and arrive at the right conclusion about me and the rust of his heart would be cleared.

There is none other than God who can disclose the truth and open up the hearts.

(Malfoozat Vol. V, p. 33)

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# Some Trials

Our Jamaat believes (that the help of God will come). But the fact is that the faith is based on the Signs. The man may not realise, but there are definitely some weaknesses in him and unless those weaknesses are removed, the faith cannot advance ; these weaknesses are also removed through Signs. Now God wishes to remove the weaknesses through the signs and He wishes the Jamaat to make advancement in its faith. The time has arrived that :

ان الله على نصرهم لقدير

It should be shown to the world that God has the power to help them.

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The Truthful and the liar and the oppressed are not hidden from the eyes of God.

It is now necessary that all the groups of people should join forces to oppose me and to uproot me ; it is like the coming together of the groups at the time of the Battle of Ahzab. Whatever is happening, it is all in complete accordance with the will of God. I had a dream. I saw that I was standing on the bank of River Nile ; some of us (my followers) cried out that they have been overtaken. It seems that a time might come when the Jamaat might feel despaired. But I am quite confident that God will manifest the truth through very severe attacks. And at that time, they (the opponents) will try all they can to see what they had not been able to by putting me to Court for a murder case ;

They do not believe in all that I tell them as the work of God but they will see :

اکراماً عجباً

How greatly I am honoured.
(Malfoozat Vol V, p. 66)

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# Why nobody now

The books that were written by the Ulema before I was commissioned by God very clearly show how anxiously they were waiting for someone to appear. The signs which appeared in the 13th century had roused their feelings and made their expectations very high. But when the time arrived (for someone to appear) they became the first of the Disbelievers. They knew it and they had continued saying it, that a Reformer appears at the head of every century to remove the errors and a spiritual physician is commissioned by God to cure the illness.

Now, at the head of the century, they should have looked for a Reformer to break the cross, for, the greatest 'disorder' in the world at this time is no other than this one. Even if a man in the street is asked as to what is the greatest disorder at this time he will definitely answer : the Padres. Almost three million persons have been converted in this very country. Islam was the religion that even if one person left, a stir was created. Islam and apostacy—the two of them cannot exist side by side.

On the one hand such a large number of Muslims have been converted to Christianity and on the other hand, the books that have been published against Islam number in millions and if put together they will make a mountain-high heap. Some of the periodicals which are published in millions, contain nothing but abusive articles directed towards the Holy Prophet, sallallaho alaihi wa sallam.

Tell me, what has happened to promise of God contained in the words :

انا له لحافظون

Verily We are its Guardian.

God heard and saw the Holy Prophet being abused and He did nothing for it ; He did not establish any divine dispensation. Could it be possible ?

Despite the fact that there was not much of disorder, the Reformers continued appearing in the world, but when the disorder crossed all the bounds, no Reformer came. How strange Does reason accept it. It does not.

(Malfoozat Vol V, p. 85)

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# Sin does harm

It is every body's duty to have a sincere urge for virtue and to understand the aim of his life. The Holy Quran says that the aim of man's life is that he should worship God.

و ما خلقت الجن و الانس الا ليعبدون

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I have created the men and the Jin so that they should worship Me.

And when the very aim of life is to worship God, then it is very essential that they should try to recognise Him. The pre-requisite for worship is that man should have knowledge of God and when that stage has been achieved, man himself abandons what is against the Will of God and he becomes a true Muslim. Unless he has got true knowledge, he cannot expect any good results.

Whatever a man is sure to harm him—as is the case with the arsenic—he dares not use it, for, he knows that it will push him into the jaws of death. Likewise he does not put his hand in a hole where he knows the snake is and also he does not stay in a house which is afflicted by bubonic plague. Although he knows that everything happens through the will of God, yet he fears to approach such places as are dangerous for him. Then, why does he not fear sin ?

(Malfoozat Vol V, p. 95)

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# No good deed wasted

God does not let anybody's good deeds go waste. However little the good deed may be it is rewarded by Him. I have read a story in a book which runs like this. A man saw his neighbour—who was fire-worshiper—throwing some food grain on the roof after a few days rain ; he was doing so to feed the birds.

The man said that whatever he was doing was useless. The fire worshiper answered that he would be rewarded for it.

The man says that when he went to perform the pilgrimage the next year, he saw the Fire Worshipper circumambulating the Kaba. The Fire worshiper recognised the other man and said : Have I not been rewarded for feeding the birds ?

A Hadees tells us that a companion of the Holy Prophet, sallallaho alaihi wa sallam, asked him if he would be rewarded for the charity that he gave before he became a Muslim. The Holy Prophet answered: It is the same charity that has brought you to Islam.

There are thousands of people who are prepared to abuse me without seeing me, but when they come here (and see me) they join my fold. I do not believe that if a man does something sincerely, it will ever be wasted.

(Malfoozat Vol. V, p-110)

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# I ive a Virtuous life

You should offer the Salat very nicely, for, the Salat is the real key for the difficulties and all the real and true enjoyment (spiritual) and all the treasures are to be found in this very Salat. You should keep the fast with all the sincerity at your command ; you should give charity ; you should pray for the Holy Prophet (Allahumma Salle alaa) and you should ask for forgiveness of your sins. You should have very good dealings with your relatives. You should be kind to your neighbours. You should show mercy to all the human beings and in fact, you should be merciful to the animals also ; you should not be cruel to them. You should always seek refuge with God, for, impure and unlucky is the person who does not keep himself bowed at the doorstep of God). such a person is deprived (of the blessings that come from God). Behold ! if God does not protect the man, he cannot subsist even for a moment. Every thing that is there from beneath the earth upto over and above the skies is an enemy to mankind. If one is not protected by God, one can do nothing (to safeguard himself).

You should be praying to God that He may enable you to stick to the truth, for, He does either of the two things ; Either He declares one to have gone astray or to be on the right path.

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He says :

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يضل به كثيرا و يهدى به كثيرا

(He declares many to have gone as tray and He declares many to be on the right path).

Since He does one of these two things, one should always continue praying that He may protect against going astray and guide to the right path.

You should be soft hearted for he who is kihd to others gets kindness from God. The fact is that a pious person is very careful to see that he does not kill even a worm under his feet.

In short you should not become the cause of anyone's difficulties and you should be praying to God that He may enable you (to act according to His Will).

(Malfoozat Vol V, p. 130).

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# Fighting God

He who moves towards God finds that His light descends on him He commissions His Angels to serve him. He who loses (i e. spends) something for God's sake, is granted a thousand times of what he has lost. Look at the companions of the Holy Prophet sallallaho alaihi wa sallam. Hazrat Abu Bakr was the first to give all his belongings in the way of God ; he became the wrapper of a mantle (i.e. with the bare clothings) But when God gave him, just see how much did He give. Since he was the first to spend (in the way of God), he was the first to be granted the throne of Khilafat. God is not niggardly, nor are His Bounties few and only for specially marked people. Whoever asks with the sincerity of the heart, he is given. Such a person is given wealth and honour.

Our opponents are just fighting God. Can they ever stop what heavens wish to do and can they check and debar the heavenly succour. Never. The water that falls from the roof can be checked and stopped but who can stop the pouring rain from the skies and who can build a barrier for it. All that we do is a divine plan and that being the case nobody has the power to cause impediments in our way

(Malfoozat Vol. p. 168)

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# Faith and God realisation

Behold ! There is nothing like faith. It is the faith that produces the fruit of God realisation. Faith demands struggle and striving, whereas God—realisation is God-given and a gift (or a reward) God-realisation (Irfan) means visions and revelations which are altogether pure and free from any adulteration by the Satan and should have a light from God and a great grandeur. And it is all a Grace of God and a reward from Him. It is not something that can be earned, but of course faith is such a thing. That is why believers are given commandments that they should do such and such things and should not do such and such things There are thousands of do's and thousands of donts and to comply with all of them is called faith.

In short, faith is a service which we perform and God — realisation (Irfan) is a reward and God given gift. A man should continue with his service and leave it to God whether He bestows the reward or not. It does not behove a believer that he should give service only in the hope of getting a rewayd thereof.

(Malfoozat Vol. V, p. 172)

# God is Provider

Whatever is beyond one's capacity, it is forgiven to him but whatever is within capacity, he will be questioned about it ; when a man tries to be pious and virtuous the Angels of the Mercy of God station themselves on his right and left and in front of him and on his back. A true believer is called a Wali (friend of God) and his blessings envelope his house and his home town. But he who angers God is like the one who devours dirt.

If a man abandons evil, because of the fear of God, God gives him a good reward. For example if a thief stops stealing, God would provide him lawful means of livelihood. The farmers have the bad habit of stealing the water for their field. If they leave that habit, God would bless them in various other ways. If a farmer is really pious and virtuous God would send a cloud for him to fulfil the need of His farmer—and—through him, the others would also benefit (they would also be watered). To abandon God and to live a dirty life is not only a matter of disobedience to God, it creates suspicion about one's faith in God. The Hadees tells us that when a thief is stealing, he is devoid of faith and same is the case with the one who commits adultery.

(Malfoozat Vol V, p. 180)

# Let there be distinction

To-day you have made a covenant of initiation (at my hand). If you have done so with a sincere heart, all your previous sins have been forgiven ; a new account will start from now onward The Angels have been instructed (by God) that your previous books of account (of deeds) should be torn, for, you have been reformed. But remember that just as a Master pardons the offences of a slave of his, and tells him that if he would commit them again he would be punished more severly, if he really commits an offence again, the Master is very much angered. Same is the case with God. He is Qahhar.

If now anyone of you commits a sin His wrath will flare up. Just as He is the one Who covers up, He is also the One Who punishes (to take revenge) and He is very jealous.

You should read the Holy Quran much. Offer your daily prayers—Advise your women and children. Never do anything that may bring about the wrath of God. If you wil do so (i.e. act upon my advice) God will make a distinction between you and the other people (who have not joined me).

(Malfoozat Vol V, p-182)

(Translated by Naseem Saifi)

# TAHRIK-I-JADID

**Hazrat Imam Jamaat Ahmadiyya has announced the inauguration of the NEW YEAR of the TAHRIK-I-JADID.**

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Have you sent in your promise ? And have you paid the amount for the last year in full ? If you have, God bless you. If you have not, please do so without delay. May God help you. Amen.

# NEWS ITEMS

## Ghanaian Ahmadis as Ambassadors

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Sayed Shamshad Ahmad Nasir reports that the Government of the Republic of Ghana has appointed two members of the Ahmadiyya Jamaat there, as Ambassador ; one for Germany and the other for Ethiopia. They are Mr. Mohammad Ismail B. K. Adoo and Mr. Yaqoob. Mr. Ismail was a member of the National Executive of the Mission. He is a good orator and was regular speaker at the Annual Jalsa of Ahmadiyya Jamaats of Ghana. He was also the Assistant Headmaster of an Ahmadiyya Secondary School.

Maulvi Abdul Wahab Adam, Amir and Missionary incharge, held a Farewell Party for these two members of the Jamaat, at the Ahmadiyya Headquarters, Accra. While addressing the Gathering on this occasion, Maulvi Wahab thanked God for this great favour of His and gave them some pieces of advice. He based his address on a reputed Hadees which says that patriotism is a part of Faith.

Other speakers on this occasion were : Sayed Shamshad Ahmad Nasir, Masood Jamal Johnson, Maulvi Ibrahim bin Yaqoob, Mr. Hussain bin Salih and Mr. E. D. Mahasay, first Deputy Secretary of the Parliament.

Both the newly appointed Ambassadors thanked God and the Jamaat for their brotherly feelings and requested them to continue praying for their success in this arduous but honourable job.

The last item of the programme was the showing of the slides of Hazrat Imam Jamaat Ahmadiyya's tour of Ghana.

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## A Clinic and a School

According to the West African Ahmadiyya News Agency the Ahmadiyya Nusrat Jahan Clinic, Joru, Sierra Leone which had not been operating for some time has again started working in full swing. The Medical Officer incharge of this Dispensary has appreciable experience of local conditions and has great reputation in the area.

Maulana M. S. Shahid, Amir and Missionary incharge, has requested the friends to pray for this, as well as other institutions that all of them may be able to give good service to the citizens of Sierra Leone.

The news has also been received of the opening of another Secondary School in Sierra Leone. This school is located near the Lungi Airport and the area gains importance from various factors.

This is the fourteenth secondary school in this country. It is a matter of great pleasure that all the schools, except this one, are grant-aided and the Government appreciates their working very much.

As the readers of the Tahrik-i-

Jadid know our schools have great reputation in academic as well as sports circles.

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# A Mosque for Spain

Hazrat laid the Foundation Stone of the First Mosque in Spain on the 9th of October, 1980. It is a matter of great pleasure that God has vouchsafed this auspicious opportunity to the Ahmadiyya Community to think of a Mosque after Islamic institutions having been absent from this country for centuries.

After the Muslims had been driven out of Spain there was no occasion for building a mosque. In this latter Age, God has destined it once again that Islam should be back to this country. The Ahmadiyya Mission has been working there for the past thirty five years. Preaching of Islam has been going on through spoken as well as written word. All praise belongs to Allah, that now the first Mosque has also begun to be erected. It is hoped that within a short time, regular prayers will be offered in this Mosque, and one of the most conspicuous symbols of the life of Islam and the Muslims will become visible in Spain.

May God bless this Mosque and make it a centre for the spreading of the light of Islam in that area. Amen.

Hazrat has called the day of the laying of the Foundation Stone as the Eid Day and indeed it is one of the happiest days for the Jamaat.

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# A Decade of Progress (Pictorial) 1971-80

Digitized by Khilafat Library Rabwah

"A Decade of Progress" is a beautiful Album printed and published by the Ahmadiyya Mission, Nigeria on the auspicious occasion of the visit of Hazrat.

With a Preface bp Justice A. R. Bakare, the Album contains description of various aspects of the activities of the Mission all over the country.

The Mission was established in 1921 by the late Hazrat Maulvi A. R. Nayyar who arrived there in early twenties. He was followed by Hazrat Maulvi F. R. Hakeem who served the Mission from 1934 to 1947. The writer of these lines (Naseem Saifi) was there from 1945 to 1964, Maulvi N. D. Ahmad Sheikh, from 1964 to 1967, Maulvi Fazl Ilahi Anwari, from 1967 to 1972 The present Amir and Missionary Incharge is Maulvi Mohammad Ajmal Shahid. Prominent Nigerians who have figured in this Album are : the late Mr. S.O Bakare, Alhaj H. O. Sanyaolu, Justice A.R. Bakare, Alhaj Mallam M. M. Habeeb, Mr. A. W. Aina, Mr. G. A. Lawal, Dr. F. Salawu, Mr. S. B, Giwa, Mr. M. A. Abaniwonda, and many others.

Glimpses of Hazrat's visit in 1970 form the most interesting feature of this Album.

We wish it could be distributed all over the world as a beautiful piece of Ahmadiyya literature.

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The Acting President of the Republic of the Gambia H. E. Musa Kamara laid the foundation stone of the new Ahmadiyya Hospital on the 3rd of October, 1980 ; This Hospital

will be staffed by the Specialist Doctors. The site of the Hospital is adjacent to Banjul, the Capital of the country.

It is of interest to note that the Brick that was laid as the foundadation stone had been prayed on by Hazrat.

The Guests on this occasion were received by Maulvi D. A. Hanif, the Amir and Missionary incharge who in his address dilated on the activities of the Mission especially in the field of health and education.

His Excellency Mr. Musa Kamara highly appreciated the activities of the Mission and hop·d that co-operation between the Government of the country and the Mission would continue.

The function was attended by high dignitaries of the countries inc'uding the Ministers of the State, the Ambassadors and military offıcials.

The Radio and the Newspapers gave due publicity to the laying of the Foundation Stone.

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Mr Ataul Mujib Rashid, Ahmadiyya Missionary in Japan reports the printing and distributing of a small pamphlet in fulfilment of a wish of the Founder of the Ahmadiyya Movement ; it has been printed forty thousand.

The wish of the Founder of the Movement is contained in the following words : "I would like to publish a pamphlet in Europe and other countries. It should be very brief—just one small page—so that all may read it. Its topic should be only this much that the tomb of Jesus Christ is in Siri Nagar, Kashmir and it has been proved to be really his tomb. Those wishing to know more about this subject should contact us.

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This kind of pamphlet should be published in a very large quanity.

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# MY SCALE

To You I owe my word and deed
To you I owe my skill
You make me stand and move and run
My life is just Your Will.

My Ignorance is all a doubt
Till knowledge comes to me
I w uld not know a lily bit
If You won't let me see.

I grope and try to grip the cat
The room is dark and black
I strive and struggle and do my best
With a haversack on my back.

That's the way I try to gain
The knowledge that is around
And when I reach a point of fact
I think I am safe and sound.

But You know how I slip and fall
How facts as fiction fade
My wisdom is but foolishness
That's calling a spade a spade.

I pray thee come and hold my hand
And tell me what's to be told
A tim d heart and a dullish brain
Can never, never be bold.

Let me be what I have always been
With a difference of then and now
Let me know where knowledge lies
There let me bend and bow.

My Lord You be my eyes and heart
My hands and feet and brain
You be my Scale for everything
To weigh my loss and gain.

*Naseem Saifi*